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THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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Vol. XXI.]

MARCH, 1845.

[No. 12.]



Front view of

St. Michael's Church


CHARLESTON, S. C.

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CONTENTS.

ORIGINAL.	PAGE.
The Address of the Bishop, to the Annual Convention of the Diocese of South-Carolina, delivered Feb. 15th, 1845, -	353
Letter from a Clergyman of this Diocese, dated Rome, December 12th, 1844, - - - - -	361
Inquiry in regard to Missions; by Perplexity, - - - - -	364
On the use of "The Offertory," - - - - -	364
The Lady's Vision, - - - - -	365
NEW PUBLICATION.	
Sermons for Negroes, by the Rev. A. Glennie, - - - - -	366
SELECTIONS.	
The Passion Week, - - - - -	367
The Choice of a New Home, - - - - -	370
On Church Decoration, - - - - -	372
On Baptismal Regeneration, - - - - -	374
The Week-day Prayers, - - - - -	375
A Question touching the Nashotah Mission Answered, - - - - -	376
<i>Poetry.</i> —A Child's Morning Prayer; Lines upon Bishop Hall; Lent, - - - - -	377
<i>Religious Intelligence.</i> —Missionary Lecture at St. Stephen's Chapel for February; Pro. Epis. Society for the Advancement of Christianity in South-Carolina; The 55th Annual Convention of the Diocese of South-Carolina; Domestic and Foreign Missionary Society of our Church; Proceedings of the General Convention, 1844; The Missionary of the Cross; Missions; The Minister's hours for Study; Missionary Bishop to Turkey; Anecdote, - - - - -	378—384
<i>Calendar,</i> - - - - -	<i>ibid.</i>
<i>Title and Index for Vol. XXI.</i>	

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THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

Vol. XXI.

MARCH, 1845.

No. 251.

FOR THE GOSPEL MESSENGER.

—
THE ADDRESS OF THE BISHOP, TO THE ANNUAL CONVENTION OF THE
DIOCESE OF SOUTH-CAROLINA, DELIVERED FEB. 15th, 1845.

Brethren of the Clergy and Laity :—

Canon the VIIIth of 1841, of our General Convention, the original of which was Canon XI of 1804, entitled "of the mode of securing an accurate view of the state of the Church from time to time," enacts, in section 2, that "at every Annual Convention, the Bishop shall deliver an Address, stating the affairs of the Diocese since the last meeting of the Convention," under seven particulars.

First. "The names of the Churches he has visited" are St. Michael's, Charleston, four times; Christ Church, Wilton; St. Bartholomews, Ashepoo; Prince Williams, Sheldon; Holy Trinity, Grahamville; St. Luke's, May River; St. John's, Winnsboro,' twice; Immanuel, Chester, twice; St. Helena's, on the Island; St. Helena's, Beaufort; Church at Rockville; Edingsville Chapel, Edisto Island; Trinity, Abbeville; St. Stephen's, Pineville; St. Thaddeus, Aiken, twice; St. John's, Hampstead; Clarkson Chapel, Wateree; Claremont Church, Stateburgh; St. Stephen's, Charleston, twice; Christ Church Parish, at St. Andrew's Chapel; St. Peter's, Charleston; St. Paul's, Summerville; Trinity, Columbia; Church of the Epiphany, near the Rocks in St. John's, Berkley. Thirteen of these visits were Canonical, and eighteen informal.*

Second. "The number of persons Confirmed" was, viz : Of St John's, Berkley, 11; Christ Church, Wilton, 8; St. Bartholomew's, 3; Prince William's, 3; St. Luke's, 2; Grahamville, 5; Wateree, 14; St. John's, Hampstead, 2; Chester, 19; St. Helena's Island, 2; Beaufort, 20; Rockville, 4; Edingsville, 27; Aiken, 3; St. Stephen's, Charleston, 1; St. Thomas', Whitmarsh, Pennsylvania, 9; Abbeville, 4; Columbia, 8; St. Michael's, 6; St. Peter's, 10; St. Paul's, 4; St. Philip's, 4. In the Diocese, 160; out of it, 9—Total, 169.

Third. "The names of those received as Candidates for Orders" are R. S. Seely, J. B. Laval, C. P. Gadsden, G. L. Platt, B. W. Howe, and J. B. Seabrook. The whole number of candidates at present is thirteen, viz : the five last named, (Mr. Seely having been ordained) and eight named in former addresses, viz :—Messrs. I. G. Drayton, L. F. Klepstein, W. O. Prentiss, T. Fuller, Jun.; W. H. Hanckel, J. M. Pringle, E. H. Downing, and A. Gregg. John S. Richardson, Jun., is no longer a candidate for Holy Orders, he having requested me to remove his name

*For particulars as to these visits, see Gospel Messenger.

from the list of candidates, in consequence of ill health incapacitating him to study, and Charles C. Adams has, at his request, been dismissed to the diocese of Florida. W. H. Hanckel is at our "Theological Seminary," and the others are pursuing their studies under the "Ecclesiastical authority," as prescribed by Canon X of 1832.

Fourth. "The names of those ordained" are, as Presbyters, Rev. William Dehon and Robert D. Shindler; as Deacons, Lawrence Clement Johnson, John R. Fell, Nathaniel Hyatt, and Richard S. Seely, the last named under the Canon VII of 1838, he having been a Minister in the Methodist connection.

Fifth. The name of the Minister displaced is Rodolphus Dickenson, late a Presbyterian, he having made known to me his renunciation of the Ministry—this proceeding was "for causes not affecting his moral standing."

Sixth. "The changes* by removal or otherwise," are as follows:—The Rev. Jedediah Huntington, M. D., Presbyterian from Vermont; the Rev. Henry Elwell, Presbyterian from Florida; the Rev. Pierre T. Babbitt, Presbyterian from New-York; the Rev. Edward Walker, Presbyterian from Georgia; and the Rev. Carter Page, Deacon from Georgia; the Rev. A. Ford, Presbyterian, from Florida; and the Rev. Isaac Swart, from Western New-York, have been "accepted" as Canonical residents of this diocese.

The first named is in Europe, for the benefit of his health, which had been seriously impaired. The second, I have been officially informed, is the Rector of St. David's, Cheraw. The third has recently entered on the charge of the school founded by this Convention, as Principal of the same, and on the Lord's Day, has officiated as a Missionary at Sullivan's Island. The fourth, I am informed, though not officially, is the Minister of Christ Church, Wilton; the fifth, the Deacon, is officiating at Trinity Church, Edgefield; the sixth, has taken charge of St. Thaddeus Church, Aiken—my concurrence, in his appointment, having been asked by the Wardens and Vestry of that Church; and the seventh is officiating in Marion and Darlington districts, near Mars' Bluff.

The Rev. W. J. Boone, late a Presbyterian, has been consecrated under the title of Missionary Bishop for China, and has sailed for that country.

The Rev. L. C. Johnson has been Missionary, (aided by our valuable "Society for the advancement of Christianity in South-Carolina,") in Spartanburg district.

The Rev. Richard S. Seely has been Missionary, assisted by the fund for "Missions in the State," in the districts of Newberry, Marion and York.

The Rev. N. Hyatt, Deacon, is officiating in St. James' Parish, Santee.

Lastly. "All matters tending to throw light on the affairs of *the diocese*."

Two persons have been examined for Priests, and seven for Deacon's Orders; the whole number of examinations was fifteen.

Three Churches have been consecrated; St. Stephen's Chapel, Pineville, which was built in 1810; "Church of the Epiphany," near the Rocks in St. John's Parish, Berkley, which was built in 1808; and Trinity Church, Abbeville, built in 1844.

*The changes are, some of them reported in the Gospel Messenger, as recommended in Canon XLVIII, Section 2.

On eleven occasions, various services were held for the class of servants, viz., in St. John's, (Rev. Mr. Dehon's cure) in St. John's (Rev. Mr. Wallace's cure) St. Bartholomew's; Wilton; Prince William's; St. Luke's; Richland district, and Beaufort. Of the confirmed, 70 were of this class.

The School, founded by our Convention, has been frequently visited, in general, once a week, when not absent from the city. At three extra meetings, at three quarterly meetings, and at the July examination, I was present, but when the fourth quarterly meeting and the December examination occurred, I was absent from the city, on Church business. The late worthy Principal, Dr. M'Dougall, having resigned, the Rev. P. T. Babbitt, who had most satisfactory testimonials, was elected his successor, and entered on his responsible charge on the day of the feast of the Epiphany, in the Rectory of St. Philip's, which, as well from the commodiousness of the building, as the extent of the grounds, is believed to be a peculiarly eligible situation. It is known that this valuable glebe was a donation to St. Philip's Church by that justly honored member, Mrs. Afra Coming,* who, in the deed of gift, dated December 1698, declares her motive to be "to encourage a good, charitable and pious work "in consideration of the love and duty" she owed "to the Church of "England, of which she professed herself a daughter;" and that in this house, many, who afterwards essentially served the diocese, both by their labors and their means, resided as pupils of our first Bishop, then President of the College of Charleston.

If these departed friends are cognizant of earth, surely they must be gratified to perceive this property returned to its former use, and made available to that very important interest of our Church—the education of her sons. May we not hope that hence, as in former days, will come clergymen a blessing to their generation, and laymen to hold up their hands, and to co-operate with them in the strengthening and extending of the Church. It affords me much satisfaction to be able to report that there has been an accession of day scholars, the number being now 33. I wish I could add there were many boarders, (there is only one) as the usefulness of the institution will be much advanced by the Principal having under his roof and constant inspection those young gentlemen, whose parents reside in the country. I have not less satisfaction in stating (indeed if Parochial Schools were generally instituted for both sexes, there would be no occasion for a Diocesan School, and it seems to me the parochial system is the preferable one,) that a school for girls, connected with Trinity Church, Columbia, and two schools, one for boys and the other for girls, connected with St. Stephen's Chapel, Charleston, have been commenced during the year. There has been for several years a like school, which is understood to be flourishing, connected with St. Peter's Church, Charleston. If I could report that every congregation in the diocese had within its reach a proper Church School, I am sure you would agree with me that a most happy change had taken place among us, and a bright day was dawning on the diocese. The Church and the School, the education of the soul, and the intellect ought ever to be in alliance, humble reliance on the providence and grace of God, be-

*Dalcho's Church History, p. 34. Mrs. Coming was a collateral relative of individuals who have been distinguished benefactors of our Church.

ing always cherished. Let us be thankful, and take courage from the results and the prospects in favor of the great cause of Christian Church education.

At two quarterly meetings, (at the time of the other two, I was absent from the city on Church business,) and at two extra meetings of the most valuable Society to which the diocese is so largely indebted for the "advancement of Christianity in South-Carolina," I presided. In the report for the year, which will be published, and in the previous annual reports, thirty-four in number, in the Constitution, and the first address of this institution, you can obtain full information as to its design and doings, and therefore as to its claims on the continued, and more and more liberal, patronage of the members of our Church—of those who love the Church, who love "their own, their native land," and who would bestow on their brethren in Christ the richest of earthly blessings; "the knowledge of God's truth,"* and the "means of grace;" and on their fellow-countrymen in general the inestimable privileges of possessing the Bible and the Book of Common Prayer, and of participating in the teachings and devotions of the Church and the Ministry—the Church "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Let this Society number among its members every baptized one in our diocese, each contributing to it something, the rich of their abundance, and the poor of their penury, and we should have the means of placing at least one minister in every one of the districts of the State—of giving a prayer book to every one who would receive it—and of taking by the hand and educating for the sacred ministry those youths of piety and genius, whom adverse circumstances prevent from indulging the desire, perhaps long cherished, of serving God and souls in the holy office. Why should we be less, why should we not be more interested in strengthening and extending the Church in South-Carolina, than in another of our sister States, or in a far distant land? Why should our old, and our young, our middle aged, and our little children not have their sympathies invoked, and their alms applied for the heathen, the semi-Christianized, and the errorists, within the limits of our own State, in our swamps, and our mountains? By an effort united, liberal, and continued for a few years, "the Gospel in the Church" might be made accessible to every one, of all colors, of the half million inhabitants of South-Carolina. The library (which is a special advantage to the Clergy and Candidates for Orders) of this Society has received a valuable addition during the year by the gift on the part of fifty subscribers† thereto, at the cost of \$2,000 of the many excellent and rare theological books of our late revered and beloved Bishop.

The "Charleston P. E. Female Domestic Missionary Society," (the excellent institution by which our two Missionary Chapels, St. Stephen's and St. John's, are chiefly sustained)—at its Executive Committee, on three occasions of its meeting, I attended.

The "Episcopal Female, Bible, Prayer-Book and Tract Society," (an institution which has done and is doing much good, and been a valuable

* St. Chrysostom's prayer.

† 7 Clergymen contributed

12 Ladies,

31 Lay Gentlemen,

\$475

395

1,140

Total,

\$2000

auxiliary to our "Advancement Society" enabling it, being relieved by this younger Society, to apply a larger amount of its income to Missions.) at its Anniversary meeting on Whit-Tuesday, I presided.

The Sunday schools connected with our Churches in the city, and our Church in Hampstead, at the two semi-annual celebrations for the same, viz. on Whit-Monday, and on Thanksgiving day, I was present—the latter failed, owing to extremely inclement weather.

The "Society for the relief of the Widows and Orphans" of our Clergy, the ancient institution, which a wise and generous laity founded, and generation after generation, nobly sustain, whose praise is or ought to be in all our congregations—at its anniversary commemoration, I much regret Church business in Philadelphia prevented my being present.

"The Board of Trustees (appointed by the Convention) for the relief of aged and infirm Clergymen," at its meeting for disbursement, I presided.

The "Domestic and Foreign Missionary Society," at a meeting of some members of the same, held in Charleston by request of the two Secretaries, I presided.

At the Monthly Missionary Meeting, held in St. Stephen's Chapel, on one occasion, in my turn, I read "Evening Prayer," and delivered a lecture on Missions.

A "Circular" to the clergy, recommending a collection for Missions, diocesan, domestic and foreign, on Palm Sunday—that day being designated by our General Missionary Society, was addressed, under date of Ash-Wednesday, 1844.

A "Circular" to the members of our Church, in and near Charleston, on the proper observance of the Passion week, and in particular of "Maunday-Thursday," and "Good Friday," was addressed by me, under date, Monday before Easter; and it affords me pleasure to state that its more especial object, viz., the inducing our people to decline festivities in holy week, was happily effected.

A "Form of Prayer," for an extra occasion, under the authority of Canon XLVII, and by request of the Minister officiating on the Anniversary of the Orphan House of Charleston, was prepared by me.

For Missions within the State, there has been placed in my hands, from time to time, small sums from nineteen congregations, viz:—St. Paul's, Radcliff boro'; St. Michael's, St. Philip's, St. Peter's, Charleston; St. John's, Hampstead; John's Island, St. Helena Island, Claremont, All Saints, Columbia, Cheraw, St. John's, (Berkley,) Winnsboro', James' Island, Church of Messiah, Greenville, Georgetown, Prince Frederick's, and Pineville. Also, from a Missionary Society of colored persons \$15, who had contributed to Domestic Missions \$16; to Foreign \$16—Total, 47.

With this assistance, (and I regret much it was too small to allow of employing many missionaries, or on a *permanent* arrangement, indeed for any longer than a short time,) Missionary services have been provided at Sullivan's Island, Aiken, Chester, York, Newberry, Edgefield, St. James', Santee, Beaufort, Wateree, and Christ Church. The clergymen, who kindly rendered the services, received no compensation, but simply having their expenses paid, were Rev. Messrs. Fowler, Howard, Patterson, Hyatt, Fell, Seeley, Shindler, C. L. Johnson and others, who

went for one or more Sundays to Aiken. This "fund for missions in the State," enabled me also to give some small assistance, at a time of peculiar need, to the "Charleston P. E. Female Domestic Missionary Society." The Bank Book, setting forth the receipts, disbursements, and balance, is on the table for the inspection of the Members of the Convention. In this connection, it is proper to mention the Rev. M. H. Lance, who has served the Church in Prince Frederick's Parish, and the Rev. C. P. Elliott, who officiated at Bradford Springs and elsewhere, *gratuitously*. The worthy Secretary of the Convention, at my request, kindly prepared a map, (which has been engraved, and a copy, now on the table, may be had by any one present,) designating the localities of all our Churches in the diocese, and of course the many districts in which there is not one Church, or only a few, or fewer than there might, and ought to be, of Churches of our faith.

The expenditures incidental to the Episcopal office, during the year, amount to \$1255 28, leaving a balance from the salary, in my hands, of \$244 72.* The generous hospitality extended to me, both in this diocese, and in New-York, for which I ask leave here to record my sincere acknowledgments, has essentially diminished my expenses. The salary is more than sufficient for the necessary expenses, and the greater portion of it has been expended in what appeared to me might be justly regarded as expected from, and adapted to promote the usefulness of, the office.—The reduction of it, if the Convention see fit, will not be objected to by me—inasmuch as the Vestry of my beloved and estimable parish continue to make, as they have made for thirty-five years, sufficient provision for the support of myself and family—for which I must here be permitted to record my deep sense of gratitude, and regret that I have not served them as they had a right to be served. The distance of my several journies was 5138 miles. The number of letters received by me was 302, and the number written about one third less.

Having concluded the canonically required statement of "the affairs of the diocese," it may be proper to add, as has been customary, and indeed as explanatory of fewer visitations and other services within the diocese during the past than preceding years, that a large portion of time has been occupied in the affairs of our Ecclesiastical Confederacy out of this diocese.

The "General Convention" of our dioceses in the United States of America, had its triennial session in Philadelphia from October 2d to 22d inclusive. The "Theological Seminary," its Board of Trustees had their triennial meeting on the 30th September. The "Domestic and Foreign Missionary Society of the P. E. Church," its Board of Missions had several meetings in Philadelphia, in October, and the Executive Committee of its domestic department, had two meetings in New York, in December. The "General Sunday School Union"—its Committee had a meeting in New York, Sept. 30, and its triennial meeting was in Philadelphia, on several days, on and after October 30th.

"The Court of Bishops" had a session in New-York, commencing December 10, for twenty-two days; on all these occasions, I was present. The Journal, Reports, and Proceedings of these bodies are in print, and will afford all the information, general and particular, which may be

*The account was laid on the table.

desired respecting them. To the report of the Visitors of the Theological Seminary, and in particular to the resolutions* 2d and 3d, in pages 6 and 7, I also refer you. Other services by me, out of the diocese, are as follows:—

October 13, Lord's Day, at Whitemarsh, (Penn.,) by request of the Bishop, I administered Confirmation, made an address; and preached twice. I also preached,

October 27, at St. John's, Washington City.

November 25, at St. Paul's, Augusta.

December 8, at St. Paul's, Baltimore,

" 15, at St. Clement's, and (All Saints,) New-York.

" 22, at Christ Church, New-York and at the Church of the Redeemer, in the afternoon.

And 29th, at St. Philip's, New-York.

January 5, at Church of the Annunciation, New-York, I administered the Holy Communion.

October 25, I made a visit to that admirable Church institution, "St. James' College, Maryland," and December 12, (Thanksgiving day;) and on Christmas day, to the kindred and elder institution, "St. Paul's College," College Point, Long Island, State of New-York, where I assisted at the Holy Communion.

May the blessing of the Divine head of the Church rest upon these Seminaries of sound learning and piety, and on their disinterested founders and supporters, more and more! May their fruits be yet more abundant, and may each diocese, and our own in particular, soon have a like proper Church College.

There is a subject in which each diocese, not only in these United States, but every where is greatly concerned, and I ask leave to present it to your attention—it is the possession of an accurate and complete history of the Church. The history of its earliest ages, which we may call its inspired history, we have in the sacred Scriptures; but its history, since inspiration ceased, is declared, at least by the members of our branch of the Church, to be a desideratum, for in the General Convention 1838, the following resolution, on motion of Bishop Hopkins, was adopted,† it is believed unanimously—"That the Rev. Samuel F. Jarvis, "D. D., L. L. D., be appointed historiographer of the Church, with a "view to his preparing, from the most original sources now extant, a "faithful Ecclesiastical History, reaching from the Apostle's times to the "formation of the Protestant Episcopal Church in the United States."

It was known that the Rev. gentleman named was pre-eminently, we might say of our clergy exclusively, qualified, at the time, for entering on such an undertaking, because he was familiar with the languages, ancient

* *Resolved* 2. That the Bishops as visitors, having visited the Seminary, and inspected the same, do not find in any of its interior arrangements any evidence that superstitious or Romish practices are allowed or encouraged in the Institution.

Resolved 3. That the Bishops deem the publication of the questions of the Bishop, and the answers of the Professors, the most appropriate reply to the current rumors respecting the doctrinal teaching of the Seminary.

† *Journal* 1838, pages 79 and 113.

and modern, in which the Ecclesiastical histories of all times are written; had been reading for many years, with a view to the preparation of a complete history of the Church; and because, during a ten years' sojourn in Europe, he had the advantage of intercourse with learned theologians, and of gathering the many books now in his possession, necessary for the proper fulfilment of his important purpose.

The "General Convention" had no fund to meet the unavoidable expenses of the historiographer; nevertheless, he soon entered on the duty of the office, and transmitted to the House of Bishops in 1841, a portion of his history in manuscript, whereupon their Committee reported, that "they were struck with the extraordinary research and exact fidelity exhibited in the work," and "the House commended it to the patronage of the Church." In the year just past, the author visited England, and had the first volume stereotyped, and the approbation of several prominent persons there who were permitted to inspect it has been publicly expressed. No one questions that it reflects great honor on the Church in America, and promises great usefulness to the Church universal. My object in going into this detail is, to invite your patronage to this work, not only as a valuable accession to the library of each one of you, containing important instruction for your families, but as an appropriate expression of your sense of obligation to the indefatigable author, who, with the bare possibility of a moderate remuneration for his time and labor, has given to the Church Catholic, and in particular to the branch of it in the United States of America, so rich and exhaustless a treasure. Regarding it as reasonably to be expected, that all the dioceses should co-operate in promoting this action of the General Convention, I have made myself personally responsible for one hundred copies for this diocese.

On former occasions, (it having appeared to me entirely within my province, and a summary method of inculcating the principles which are most surely to be believed among us,) books of a practical character have been commended to the attention of the Clergy and Laity of this diocese. And I now, with more than ordinary emphasis, recommend to "Clergymen, Schools, and private families," and I add to god-fathers and god mothers, the work entitled "A Help to Catechising," by James Beaven, D. D., "Professor of Theology in the University of King's College, Toronto—with corrections and alterations, adapting it to the use of the P. E. Church in the United States." This book has been used with decided advantage in our sister dioceses, and in several congregations of this diocese.

There remains no other subject to which it seems to me necessary to invite your attention, and through you, that of the members of our diocese. "And now as the Holy Church, throughout all the world, doth acknowledge the Father of an infinite Majesty—the adorable, true and only Son—also the Holy Ghost, the Comforter, *so may all mankind.—Amen.*"

FOR THE GOSPEL MESSENGER.

LETTER FROM A CLERGYMAN OF THIS DIOCESE, DATED

"ROME, Dec. 12th, 1844.

"I find Rome, beyond comparison, the most interesting city I ever visited. Doubtless no city in the world possesses so much to occupy and absorb the traveller. But one must be here awhile to feel this fully. It is now six or seven weeks since our arrival, and I am just beginning to realize the inexhaustible treasures which it contains for the thoughtful and observant traveller, be his tastes what they may. A man may spend his whole life here in the study, not of antiquities alone, but of even one particular branch of antiquities, without exhausting the materials which, choose what point or sort we may, Rome offers to his researches. So in art, and in every branch of it. Theology, the study of rituals, of ecclesiastical history;—it overwhelms me when I see the materials here collected for investigating these subjects. Then, the Roman Church, actually existing, is a wonderful phenomenon which no where can be observed to so great advantage; and I assure you, my dear sir, that the observation of this phenomenon fills my mind daily with more reflections than I could easily set down on paper. I feel sure that the real genius of the Roman Church is yet imperfectly understood among us, in spite of all that has been written on the subject. Every day as I visit these Churches, especially at the times of worship, I feel myself becoming at once a more fervent Catholic, and a more resolute Protestant than ever. In fact, every enlightened and attached member of our Church, who would wish at once to understand more perfectly his own Communion, to estimate justly its inestimable advantages, and no less its practical defects, arising, as they do, chiefly from the ignorance, apathy, and indolence of its members, should visit Rome, and make the Church of Rome his study, not in a captious and fault finding spirit, for that is no way to understand any thing, but in a spirit of reverence, of sympathy, of Christian love; trying to profit in his own soul by whatever he can enter into of her devotional arrangements. I confess there would be some danger, in many cases, of a person going over to the Church of Rome, who should thus study her system. Recent examples have sufficiently proved this. But I think this danger would no where be less than, at Rome, where those peculiarities from which the enlightened Christian, who can read his bible, must recoil with horror and grief, are more than any where exhibited in their undisguised deformity.

Seeing that the questions in regard to which the Church of Rome differs from ours, and those also in regard to which we agree with her and differ in our turn from the mass of mere Protestants, have lately acquired such a prominence in our communion, and are likely to be still more fiercely agitated in the coming years. I feel grateful for the opportunity I here enjoy of studying that Church in the metropolis of the Christian world, in the capitol of the Popes, where I have the double advantage of seeing it side by side with the Church of England, and yet entirely aloof from the merest whisper, even of the controversies that agitate ourselves. No Protestant ecclesiastical papers are allowed to enter the Roman States, so that since I entered them, I have not seen a

single item of Church news from either England or America, except what may have found its way by accident into Galignani's Messenger. Returning from the Museum of the capitol one evening, Mrs. — and myself stopped on our way at the Gesu, a splendid Church of the Jesuits. We saw, by the preparations, that a sermon was about to be preached. A temporary platform, covered with a green cloth, and elevated about four or five feet above the floor of the Church, and furnished with a large arm chair for the preacher's occasional accommodation, when tired of standing during his discourse, served for a pulpit. The moveable seats and chairs with which every Church here is supplied, were ranged under the dome, and before the altar of the transept, on the right hand of which, between the transept and the Presbyterium, as the Chancel is here called, stood the pulpit. A tolerably large congregation were already assembled, most of whom were on their knees saying their private devotions, some towards the altar of the transept, which was also a chapel of St. Francis Xavier, and contained some of his relics; others toward the high altar, where many lights were burning before the blessed sacrament, reserved in a rich tabernacle according to the custom of the Church of Rome. In a few minutes a number of Priests entered within the rails of the altar of St. Francis, and kneeling before it, began a fine chant, to which the people responded at intervals by chanting in their turn the Lord's prayer, a short anthem addressed to the Virgin, and another (I presume) to St. Francis, alternating them. This service lasted about fifteen minutes, when the Priests retired from this altar, and seated themselves in the Presbyterium, while the preacher entering from the same direction, ascended the platform, and after a genuflexion towards the high altar, and raising slightly from his head in deference to the audience, a cap which he wore during the discourse, began without much preface, a sermon in praise of humility. The services, as I afterwards learned, were those of a *novena* or nine days devotion, held in that Church before the festival of St. Francis, and with a view of obtaining, through his intercession and that of the Virgin, a number of virtues exemplified in the life of that "Apostle of India." Humility, magnanimity, patience, faith, &c., were thus successively commemorated, a discourse being allotted to each, in which it was exemplified from the history of the saint; its advantages set forth and eloquently pressed upon the hearers, after which, the preacher inviting the congregation to join him, they all knelt, while he, still standing upon the platform, and turning towards the shrine where were displayed the relics of the saint, in a long extemporary invocation, called upon him for his intercessions in their behalf. It may be observed, however, that the people did not, in kneeling, turn towards the altar of St. Francis, as the preacher did during his invocation, but towards the high altar, where preparations were making for a new solemnity, of very frequent occurrence in Roman Churches, with which the services, on this occasion, and during the whole *novena*, were closed. The whole altar was now illuminated, as I may say; perhaps a dozen additional candles having been lighted while the preacher was concluding his discourse, and the priests who, during the sermon, had been sitting in the Presbytery as above described, now advanced to the front of the altar, and began the litany of the blessed Virgin, in a simultaneous chant, the people repeating every suffrage after

them to the same chant:—*Virgo purissima, ora pro nobis;—mater sanctissima, ora pro nobis, etc. etc.*” Nothing could be more animated, more heart-stirring than this beautiful, but half-idolatrous litany, thus chanted by priests and people, before the brilliantly illuminated altar, while the twilight was beginning to spread itself through the Church, and over the groups of worshippers kneeling upon the marble pavement. These worshippers appeared to belong to every class of society—“high and low, rich and poor, one with another;” and they joined in the service with a heart, and a unanimous *voice*, seldom observed in Protestant worship. It reminded me of nothing so much as the chanting of the negroes in Mr. C’s. chapel; and I could not help feeling how easily those unsophisticated people could be brought to unite in a service similar to this, but in which supplications to Him who alone is the true “Refuge of sinners,” should be substituted for the invocations addressed to a creature like ourselves, it might be the suffrages of our own litany, than which nothing could be better adapted for such a service, for which indeed it was originally designed.

As soon as the litany of the Virgin was finished, the priests rose, and while one of their number continued to chant before the altar a number of prayers, the remainder withdrew to the Sacristy, from which they presently returned, each bearing a tall and massive wax candle, lighted; while escorted by the others, also now advanced into the Presbytery, another priest, habited in a rich cape, (the rest wearing only the short surplice of the Roman Church,) and all knelt again before the altar. A young ecclesiastic, of some inferior grade, then advanced with a censor and a thimble, (if that be the proper name,) and some incense being thrown upon the coals of the censor by the hands of the richly-habited officiant, all knelt, and the officiant incensed the altar and the sacrament, now conspicuously displayed in its rich tabernacle. An assistant now brought forward a light step-ladder, which was placed against the lofty altar, and another having thrown over his own neck an embroidered stole, ascended the altar and took down from the tabernacle the golden Pix, in which the B. Sacrament is reserved, and placed it upon the altar. The steps were instantly removed, and two assistants having thrown over the shoulders of the still kneeling officiant, a white silk mantle, on the back of which a glory was emblazoned in rays of silver; all three advanced together to the altar, where the officiant taking the Pix in his hands, which he kept carefully concealed with the mantle, turned towards the people with a slow movement, continued until the Pix, elevated in his hands, and now slowly raised, now slowly depressed, as he revolved, had made the sign of the cross over the multitude prostrate before it. This ceremony is called the benediction of the B. Sacrament, and is considered by the Roman Church as a blessing given by our blessed Lord, present in the Sacrament. As a ceremony, nothing could be more imposing, and although it is frequently performed in our own country in the Roman Churches, I have described it thus particularly, because, at home, no clergyman of our Church would feel himself at liberty to be present at the times when it is performed.

As soon as the sign of the cross had been thus made with the B. Sacrament, the officiant placed the Pix again upon the altar, and instantly kneeling before it, together with his two assistants who did not for an

instant quit him, or let go of the corners of the mantle above described, which he wore during the ceremony, the latter adroitly availed themselves of the opportunity to remove it from his shoulders. All rose, descended the steps of the altar, knelt again; while the step-ladder was again brought forward and placed against the altar. The assistant who had placed the embroidered stole around his own neck, again advanced, ascended the altar, replaced the Pix in the tabernacle; the door of massive gilding was revolved till it closed the tabernacle; the assistant descended, returned to his place, took the embroidered stole from his neck, kissed it, knelt again, and all silently retired from the Church. I know nothing more painful to the devout mind, imbued with the genuine principles of the Catholic faith, than to witness such a ceremony as this. I would readily admit with Bishop Jeremy Taylor, that the Roman Catholics, when they adore what by a strange yet unavoidable inconsistency, they call the *sacrament*, are not guilty of idolatry in worshipping the bread and wine, since they do not believe them to exist; but I must say, that I turn away with devout thankfulness to God, who called me by his grace to become a member of a Church, wherein is offered no semblance of worship to any creature, no worship that needs an explanation to clear it of idolatry, but an unambiguous and direct adoration, paid where alone adoration is due, to "the King eternal, immortal, invisible."

FOR THE GOSPEL MESSENGER.

Messrs. Editors:—The Address of the Bishops, dated New-York, December 24, 1844, on the subject of Missions, has, I presume, been read in all the Churches. Appended thereto, is a resolution of the Domestic Committee, recommending four stated collections for General Missions the third Sunday of January, July, April and October, the last two for Domestic Missions. I wish to inquire whether the Bishops are to be understood as having selected these four days for the quarterly collections, and if so, whether we are to have two more annual collections, for I notice the "Foreign Committee" recommend two other days, viz: in March and November—or, if we are to have only *quarterly* collections, on which days are they to be—on the days named in the Resolution of the Domestic Committee, (which the Bishops seem to have adopted) or those recommended by the Foreign Committee?

PERPLEXITY.

FOR THE GOSPEL MESSENGER.

ON THE USE OF "THE OFFERTORY."

It "shall" be used, "where there is a Communion." It *may* be used where there is no Communion, for, at the end of his Sermon, a minister may repeat these texts, moving to charity, called "the Offertory," or any other text from Holy Scripture, which he deems will be edifying. Even then, if the twenty-one Bishops, in their late Address on Missions, had recommended the use of certain Scriptural sentences, called "the Offertory," or *non* Communion days, I see not how they can be charged with

sanctioning a violation of the Rubric. But what is their advice? It is "your Bishops would rejoice to see the *design* of the Church in providing "the Offertory, carried into effect, by the reading of the sentences on "every Sunday, and the collection of the charitable gifts, &c." If then any minister thinks he cannot rubrically read the Offertory *every* Sunday, unless he has at the time a Communion—let him adopt that course—no Bishop will object to his administering the Holy Communion "every Sunday." If, however, he thinks the Rubric (which, says he, *shall*, when there is Holy Communion, read the sentences, but does not say he *may not* at other times,) does not forbid his reading these sentences of God's word every Sunday, "although there be no Communion," let him do so. The Bishops leave each pastor to decide the point for himself. The Bishops, therefore, *do not* assume "the power of virtually changing an "important Rubric, and introducing among us a new law, and a new "custom for the use of the Offertory."

As to receiving alms from a *non* Communicant for Missions, no one questions the propriety of doing so, and that an objection should be made to the pastor placing these "alms" on the holy table, as if they would desecrate that table, is a novel *opinion*. It is not a novel *usage*, at least in our country, for, during many years, in some of our largest congregations at the North, the alms of all present have been indiscriminately collected, and placed on the table on Communion Sunday.

EYE WITNESS.

FOR THE GOSPEL MESSENGER.

THE LADY'S VISION,

A FACT.

"Feed my Lambs."—21st chap. St. John.

THERE are diff'rent sources of enjoyment—
So ordain'd by the Giver of all gifts,
That each may take his share of earthly bliss.
Some pass the golden hours of existence
In the world's wide vortex, struggling for pride,
And pomp, and power, with their fellow-men:
While others with a calmer taste, sit still
Beside the rippling stream meditating
Upon life's vanities: others, intent
On active usefulness, mix with their kind,
Devising good, and *only good* to all!

I slept! and methought I saw a lady,
In rich, but neat attire array'd, sitting
Within a spacious hall—a look of thought
And calm content was on her placid brow,
As she felt 'twas sweet to think what the *world*
Derides, pleas'd well the MAKER of the world!
He loves to see the infant mind led up
To Heaven and to God!—Open beside her,
On a small table, laid the WORD OF TRUTH—
And its *handmaiden*, the Church's "Book of Prayer"—
Gather'd around her sat a fair young group
Whose gaze of confidence and love was fix'd
On her who told them of eternal life. * * * *

Methought again, two of her cherish'd friends
Stood watching her pursuit, themselves

Now one who watch'd unto the other said,
 "How lovely! Oh! can Paradise itself
 "A fairer or holier scene present?
 "How gladly would I change my restless care
 "About the things of earth—for the pure joy
 "And peace of Christ's true disciple, who lives
 "Not for himself alone, but lives to bless,
 "And is in *blessing others, truly blest!*" * * * *

There was a pause, and then *she* bade them kneel
 Before the throne of HIM whose sacred name
 They were about to take upon their lips—
 In reverence they bent, and with clasp'd hands
 They gaz'd up to catch from *her* a lesson
 Of devotion as she breath'd out the prayer—
 "Our Father who art in Heaven," she said
 In tones of deep solemnity—And like
 The soft echo of her own holy words,
 Sweet infant voices join'd in saying too,
 "Our Father who art in Heaven!" "Be hallow'd
 "Thy great name"—And once again they echoed,
 "Hallow'd be thy name!" * * * * *

* * * * * Here my slumber ceas'd;
 And this beauteous scene was o'er, but long
 I, with emotion mus'd, amid night's still,
 Unbroken silence, on the bright vision,
 And strove to find the meaning of my dream—
 'Twas this—little doth the world's votary
 Know the true happiness a Christian feels
 While striving to obey his Master's charge.
 "Feed thou my Lambs!" and gently lead them all
 To "the GOOD SHEPHERD'S" fold! and of the joy
He tastes who perseveres in what is right:
 Who never from the path of duty turns,
 Tho' scoffers sneer and infidels despise:
 Whose chief and blest employ it is to win,
 From errors ways, immortal souls, and point
 The heart, sin-smitten, to the free fountain
 Of eternal love! * * * * *

And then a voice soft
 As those sweet infant tones I heard in sleep,
 Seem'd whispering in mine ear, "Fair Dreamer!
 Would'st thou a lasting bliss enjoy, which earth
 Cannot disturb?—Go teach—go teach to all
 Who know not God, the way to Heaven, and learn
Thyself to prize those solemn truths *thou bid'st*
Another prize!" * * * * *

CHARLESTON, January 1845.

M.

NOTICE OF A NEW PUBLICATION.

"*Sermons for Negroes, by the Rev. A. Glennie.*"—We publish, with great pleasure, this second, more full, and interesting notice of this work.

It afforded me great pleasure, a few weeks since, to meet with a copy of *Sermons*, addressed to negroes on plantations, by the Rev. Alexander Glennie, Rector of All Saints, Waccamaw. Such a volume has long been a *desideratum*, and the worthy clergyman who has so well supplied it, is entitled to the thanks of the community at large, and especially of

those masters who duly appreciate the relations which subsists between them and their domestics. Surely the public will not allow this effort of the excellent author, to improve the moral and religious condition of our slaves, and to advance the interests of the South, to result in failure.—To the noble object of the publication, all right thinking and right feeling persons must heartily wish success. Mr. Glennie has done for our negroes what Hare did for the lower orders in England. With regard to the merit of the sermons, I think there can hardly be any difference of opinion. The author has successfully accomplished the task which he undertook, and has, it seems to me, admirably adapted his discourses to the meridian for which they were designed. Nor was the task by any means so easy a one as it may at first appear to be—such, at all events, is the opinion of the Edinburgh Reviewers, who, in a notice of “Hare’s sermons to a country congregaton,” considered the success with which the author, who was a man of uncommon ability and learning, adapted his style, and the entire management of his subject to the state of enlightenment of the flock under his pastoral charge, as an achievement of rare occurrence. But whether the task be easy or not, and without instituting any comparison between the merits of the two publications, or inquiring into the difficulties with which the authors had to contend in accomplishing their respective tasks, we are not left to judge, in the case of the Rector of All Saints, by any test less certain than that of actual success, as he has, for many years, besides the regular attention to his usual duties as Rector of a Parish, been engaged in preaching to the negroes on the neighboring plantations with, I understand, happy results. Nor are these sermons useful alone for the instruction of negroes, but are suitable to be read in families consisting of young persons, and, should they entirely fail in effecting the first, are of inestimable value for the latter purpose.

The Readers of the Gospel Messenger are aware of the fact that, at the recent session of the General Convention, Mr. Glennie was nominated by the House of Bishops to the House of Clerical and Lay Deputies, and by them confirmed, as Missionary Bishop to Western Africa, and that he declined the appointment. Those who know him will ascribe his course, in this matter, to a conscientious sense of duty, nor will any, who fully appreciate his usefulness at home, however well qualified they may think him for the missionary field, in which the chief councils of the Church designed to place him, see any reason to regret his decision.

The profits of the publication, it seems, are to be applied to the African Mission.

A. LAYMAN.

SELECTIONS.

THE PASSION WEEK.*

For the Chapel, St. Paul’s College, New-York.

We call this week Holy, not only from the subject which it commemorates, but because we may regard it as consecrated originally by God himself. It had its beginning in the Paschal week of the old dispensa-

* Partly from a Tract, by the writer, on the claims of the Holy Week.

tion. In the one, the Jew looked forward to the atonement, symbolized in his Passover lamb, to be revealed in the fulness of time; in the other, the Christian looks back upon the stupendous mystery as finished—the real subject of the week, with both Jew and Christian, being the *Lamb slain from the foundation of the world*. Thus, for nearly fifteen hundred years before the coming of Christ, there was a Holy Week in the Church of God. Year after year, the Jewish nation gathered around the temple to be nearer the great altar of their faith—they rehearsed the psalms of their redemption from Egypt—the paschal lamb was slain—the mystical supper was eaten—the days of unleavened bread were hallowed, and Israel returned to their dwellings sanctified anew. So it was from century to century. At length the Great Week arrived. The types and symbols disappeared in the awful event they had prefigured. The true *Paschal Lamb* was slain. The whole body of the Church was sanctified by that offering once made for all. And then did the week *cease* to be holy? Then did that period, the most momentous in all the lapse of ages, when mysteries were enacted on earth, at which all heaven was looking down in amazement, cease to be had in remembrance by the Church? If, for fifteen hundred years, it had been dear to the faithful as the shadow of good things to come, a week of pious expectation, was it no longer dear to them as a week commemorative of the great fulfilment? We cannot believe it. It is not in the nature of things. The first Christians, as the week came round, could not fail to observe it.—Bringing with it so many recollections of the most affecting nature, it would command their religious veneration. History tells us that such was the case. St. Paul seems to refer to it, at least to the festival of Easter, with which it concludes, when he says, “Christ our passover is sacrificed for us, therefore let us keep the feast.” The earliest ecclesiastical historians speak of the Paschal Week among Christians, and in the third and fourth centuries, we find it among the established institutions of the Church.* It was called the Paschal Week—the Great Week—the Holy Week. From that day until now, we know the observance has prevailed in all the countries of Christendom. If, then, there is any thing in religious antiquity to attach sacredness to a season, surely the week of the Passion has become sacred. Considered as a continuation of the Passover week—for what else was its commencement?—it is a religious institution three thousand four hundred years old, and the most ancient extant, next to the Sabbath.

Is there any thing in universal practice to enhance the claims of an institution upon our regard? Here we have the practice of the “Holy Church throughout all the world.” Besides the Greek and Roman Churches, there are all the Protestants of Europe who are unanimous in the observance. The Lutherans and Calvinists, the Reformed Churches of Holland, the United Brethren, indeed, all on the continent, without exception, retain the week in their calendar as religiously as the Roman Catholics. The only exceptions are the Kirk of Scotland, some of the

* During the first three centuries, the Paschal Week of the Christians was kept at the same time with that of the Jews. By the canon of the Council of Nice, universally followed in Christendom, they do not now always fall together, but coincide sufficiently to make our Passion Week an anniversary of the original week.

dissenters in England, and the Calvinistic denominations in our own country. To disregard the Week, then, is to be singular in Christendom. It is to be peculiar, not Catholic. It is to violate ancient and universal associations. It is to throw aside an aid to piety which has been cherished by the wisest and holiest of the human race.

Let us then obey the call of the Church, and hallow this season of the Redeemer's sufferings. Who will deny that it ought to be thus consecrated? Who will say that it ought to pass off like any other week of the year? Turn the question over in your minds. Let each one reflect on the subject for himself. Let no one say that it is a matter that does not concern him—that those who profess to be religious may keep the Holy Week—but it has no interest for others; for who are these others for whom the week has no interest? Who are they, for whom our Lord at this time, was not betrayed and given up into the hands of wicked men? Who are they, for whom he did not agonize in Gethsemane, and was not “exceeding sorrowful, even unto death?” Who, then, will say that it may be well for his neighbor or his friend to commemorate the passion, but it has no especial claims on him. Think of it, my young friends.—Bring it home to your consciences—your hearts—ask yourselves with what consistency, any one who has the least hope of salvation through Christ, can pay no regard to the anniversary of the accomplishment of that salvation. It may be disregarded through thoughtlessness—but what I ask you to do, is, to think—to reason the matter with yourselves. To say thus:—this week my Redeemer trod the mazes of his sufferings; and ever since, as if hallowed by his most precious blood, it hath been a sacred time in Christendom—for what reason should I treat it as common time, and mark it in no way differently from the rest of the year. It rehearses the most awful mystery in the universe—the event most deeply interesting to mankind, that has transpired in all eternity. And have I no part or lot in the matter? Am I so little concerned in it, that year after year, I need never make it the subject of my thoughts? It is for others, not for me. Who will say so? “Is it nothing to you,” saith the Redeemer, by the mouth of the prophet? “all ye that pass by? Behold, and see if there was sorrow like unto my sorrow?”

In some parts of the Christian Church, this is called the *still week*.—With us, let it be still, at least as to the noise of rude and boisterous mirth. Let it be still as to the discordant sounds of strife, and angry and quarrelsome words. Let it be still in every thing like irreligious language. A profane word is always sinful—amid the awful themes of the Passion Week, it seems doubly profane. Oh, shall it not be so far a sacred time in our bounds, that in the course of it not one word shall escape your lips, heedless of the name and glory of Him who is suffering for our salvation. Let it be still in the quiet moving on of good conduct and order, and the silent attention to the duties of the hour. Let it be still in the silent devotions of our closets, and in our solemn Litanies here.

And we, my brethren, who may be expected to feel the subject aright, and welcome the return of the season as a salutary exercise for our souls, let us do our part towards giving this sacred character to the week. Why should it not be the holiest week yet in our lives? When shall we bear the cross of Christ in earnest, if not when we see himself

toiling under its load? When shall we resolve anew to give up the world, if not when we see it crucifying the Lord of Glory? When shall we prepare ourselves for a solemn Communion at the sacrament, if it be not when the Church surrounds us with the scenes and circumstances of its first celebration? When shall we remember our Lord with the devoutest affection, if not when that solemn vision of the night of his betrayal is before our eyes?

We speak of our likeness to the primitive Church. At this special time let us endeavor, with God's grace to give it something more of a practical reality. If we enter truly into the spirit of the observance, our relation to the world will in some degree resemble that of the early disciples, for the world knows not a Holy Week. No, the world has no Holy Week. With it, all weeks are alike. Its business, its pleasures, its plans and enterprizes, keep on their wonted course, and it would as soon think of suspending or moderating them, for the purpose of contemplating the Passion, as the heathen world of old would of worshipping the Crucified. While then the world keeps on its way, let us keep on *our* way. While its children live on the news and excitement of the day, let us ponder the Scriptures and commune with holy men of old. If while they prolong their mirth through the night, surely we might keep our vigils of prayer. While they eat, drink, and are merry, let us deny ourselves and "watch and pray lest we enter into temptation." While they seem to have every thing their own way, and appear like the whole of the world, and control its powers, let us remember that "many are called but few are chosen;" be it our choice to commune with Him who was "despised and rejected of men. A man of sorrows and acquainted with grief." Whatever be the outward sights around us, still distinct before our eyes and enshrined in our hearts, be JESUS CHRIST AND HIM CRUCIFIED.

From the Primitive Standard.

THE CHOICE OF A NEW HOME.

A fraternal hint to the Heads of emigrating families.

"Remember Lot's ———."

The Bible gives us the history of a worshipper of God, who found it convenient to seek a new abiding place, "the land" where he dwelt "not being able to bear" himself and his kinsfolk.

Having made his selection, he afterwards found himself "grieved" by the irreligion and ignorance of God which prevailed around him; and in the divine retribution which ensued, he narrowly escaped, and saw nearly all his family involved in the horrible catastrophe. He tried to rescue them, when destruction was at hand: but the thought of divine warning had become strange to their minds, and "*he seemed unto them as one that mocked.*"

But why did he expose his feelings to such grievance, and his family to such contamination? How came it, at last, that of his numerous patriarchal household, all but two were overwhelmed with the retribution of the wicked? The answer is found in the account of his removal.— "Lot lifted up his eyes, and behold all the plain of Jordan, that it was

"well-watered every where, even as the garden of the Lord. Then Lot chose him the plain of Jordan, and journeyed east—and dwelled in the cities of the plain, and pitched his tent toward Sodom. Now the men of Sodom were wicked, and sinners before the Lord exceedingly."

The case is plain. His eyes were *lifted up* solely to objects of worldly advantage; his choice was made up to journey east, and pitch his tent toward Sodom, overlooking the consideration of spiritual benefits or disadvantages. It was enough for him that the plain of Jordan was well watered every where, even as the garden of the Lord; weighed with this inducement, it was a small matter that there all social influences were of sin, and the whole environment was impious. And having sacrificed on the altar of worldly convenience the spiritual interests of his family, he saw them at last overtaken by the vengeance of the Lord.

Such was Lot's choice of a new settlement: such were the consequences of his choice. How often, in this land of ours, do we behold the repetition of both!

Too lightly is the sacrifice of spiritual blessings regarded, too hastily incurred, when Christian people rush into a condition of almost total deprivation of the means of grace—and choose the city of the plain because it is, to be sure, a *desirable* place, *although* they must there be destitute of the ordinances of salvation, and their children must grow up in the absence of all benign influences!

Where indeed there is good ground of reliance that there will be strength enough of Christian fellowship to erect and uphold the banner of the sanctuary; and where the evidence of this holy desire and hope is given in strivings and sacrifices for the building up of the borders of Zion,—the case loses its proper application. But where, in the choice of a home, there is no thought for the preservation of Christian blessings: when they are virtually *renounced* for the sake of a little more worldly expectation than seems to be offered at places where the worship of God is established,—and renounced with scarcely a sense of sacrifice, or sigh of regret; it would not be amiss if such exiled Christians would remember the history of the world-seeking patriarch who journeyed eastward, and pitched his tent toward Sodom.

Nor does it detract at all from the serious nature and consequences of such indiscretion, that the party contemplates the resource—if he finds his religious isolation and destitution intolerably grievous—of *formally* abjuring the sanctuary of his faith and spiritual nurture, and throwing himself on the charity of alien, imperfect, and unauthorized institutions. On the contrary, the warp of religious sensibilities is the more sadly manifested, when the person, for the sake of somewhat additional *worldly* convenience, *deliberately* chooses for himself and his children a *spiritual* tabernacle which is not that of his preference in which he is not likely ever to feel at home: with which, if he is a Churchman in feeling, he will never enjoy content; and to which, had he the instruction of a Churchman, he would never be a suppliant for the dole of spurious privileges. The instances, indeed, are few, it may be doubted whether there be any,—in which this resource was a previous consideration.—The case has never happened in the backwoods, of Church people pitching into schism on the Hagerstown principle of "*sitting under*." People separate themselves from the Church in mere heedlessness; and then,

if no Church principles accompany them for their protection—they are seduced by a sense of loneliness within, and schismatic appliances without, to separate themselves from her in *fact*. The flattering unction is laid to their souls that the arrangement is only temporary—the Sectarian Association is only a sort of warming-pan for the season; after a while the Church will come, and they will abandon the gipsy nurse and run to their mother. But when the Church comes, it is seldom that they can summon moral courage to acknowledge their mother. The gipsy nurse has an awful frown, and the foster-brethren have a terrible way of scolding and shaming; and “any thing for a quiet life.”

Hence comes the melancholy spectacle so frequently exhibited in our western dioceses, of souls hampered by religious associations which they wish, but fear, to cast loose,—and longing for well-remembered delights and privileges of Church-fellowship, which they wish, but fear, to renew: lingering about the door of their own spiritual home, *homesick*, but withheld from entrance:—condemned, as long as they continue in the flesh, to feel *not at home* in their spiritual walk and conversation.

Woe is me, (exclaims the *not self* exiled Psalmist) that I am constrained to dwell with Mesech, and have my habitation among the tents of Kedar! Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth. I would rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

One thing have I desired of the Lord, which I will require; even that I may dwell in the courts of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple. LIBONOTOS.

ON CHURCH DECORATION.

(By the Rev. J. B. Owen, M. A., Incumbent of St. Mary's, Bilston, Eng.)

David, as an individual, gave towards building a House of God, the largest contribution on record in the annals of human liberality. There is a beautiful simplicity in his view of the spirit and manner in which the earthly dwelling of the Most High should be built and adorned.—“*See, now,*” said he, “*I dwell in a house of cedar, but the ark of God dwelleth within curtains.*” He thought it unseemly and incongruous that the servant should be lodged in a sumptuous palace, and the Master in a wooden tabernacle, in something better than a shed.

When Solomon carried into execution the magnificent designs of his father, he in his wisdom and piety gorgeously *adorned* the Temple that he built.

I think we are too apt, in these days, to content ourselves with merely *building* Churches, while the decent and decorous adorning of the House of God is suffered to be neglected. A plainness, amounting often to positive ugliness, disfigures our Churches, to an extent we should never tolerate in our private houses.

Thousands and tens of thousands shall be willingly expended on the erection of a Town-hall, Exchange, Market, Custom-house, or Post-office,—but if a tithe of it were asked for the House of God, every mouth is opened in denunciation of the extravagant expenditure of public money. Furniture is admitted into Churches, with which we should often

hesitate to furnish our kitchens. Archdeacon — once said (in reference to those long and unsightly chimneys of Church stoves, which often stretch across a congregation like a huge black boa constrictor stuffed with soot.) “Gentlemen, I have seen a monster in your Churches which none of you would tolerate in your drawing-room, yet it seems a welcome guest in the House of God.”

Surely it need not minister to superstition, that a due attention should be paid to the adorning of Churches, at least, in proportion to the wealth and standing of the vicinities in which they are located. I am fully aware that the true and spiritual ornament of “the Bride, which is the Lamb’s wife,” is not “that *outward* adorning,” “but the hidden man of the heart;” but superstition may be exhibited as much in excessive dread of what is merely decent and orderly, as in the opposite extreme of laying stress upon decoration. There is nothing religious in the things themselves either way, though we certainly think there is more religion in a due and decent attention to the adorning of God’s House, for His sake, than in the careless or Puritanical spirit, that would, “upon principle,” neglect *Him* in these details. In rightly constituted minds, nothing will be deemed “indifferent,” that intends, in however subordinate or remote a degree, to glorify God. The Quaker, whose “ark dwelleth within curtains” of brick, lath, and plaster, is so far consistent with himself, that he has abolished Psalmody, Sacraments, Priesthood, and Liturgy, and is content with a kind (I cannot say a *form*) of worship, as plain, meagre, and severely simple, though less costly in material, than the ordinary apparel of his person. They are a sect who have monopolized all formality in their own speech and apparel, and naturally have none left for the service of God. But that more ancient, and Catholic, and better instructed Christians, should in any way emulate their systematic contempt of every usage and appointment which the Church of Christ has in all ages held sacred and essential,—that any of us should be found willing to approximate the ecclesiastical anomaly which distinguishes their eccentric denominations, is matter of equal surprise and regret.

Let us once give way to the principle in Churches, “the simpler the better,” and the innovating spirit that commences its insidious attacks upon the externals of the Church, will further advance upon the citadel of truth;—they who began with casting lots upon the Lord’s vesture, are not far from the next step of crucifying the Lord himself, and putting him to an open shame!

We have been led into these reflections from the inspection of some very beautiful devices for the altar and pulpit cloths of Churches. . . . We must not be misunderstood if we express our decided conviction of the great propriety and expediency of more attention being paid to the decent furniture and homogeneous embellishment of the interior of our Churches. In many cases, the Altar-table, for instance, is covered with a common coarse material, without any appropriate device or design, in fabric or construction, to intimate its sacred and peculiar use. It presents the general appearance of a common table, and as common a tablecloth, hastily borrowed for the occasion from the Sexton’s sitting room, and bearing none of the external emblems of a table sacred to the Supper of the Lord.

This we cannot think desirable. The same principle that appoints a peculiar shape and significancy to the vessels used in the Altar-service, may advantageously be extended to its ordinary covering. Nothing of a merely domestic character is in keeping in Ecclesiastical places. The *things* should be as separate and peculiar to devotional purposes, as the thoughts of the worshippers should be in the use of them. Nothing suggestive of ordinary, secular, and every-day associations should obtain a permanent and prominent location in the House of God.

In the "Homily for repairing and keeping clean, and comely adorning of Churches," we read, "If a man's private house, wherein he dwelleth, be decayed, he will never cease till it be restored again. How much more, then, ought the House of God, which we commonly call the Church, to be sufficiently repaired in all places, and *to be honorably adorned and garnished*; and to be kept clean and sweet, to the comfort of the people that shall resort thereto?" We love to see "the beauty of holiness" displayed in the externals of devotion, as well as to remember that "the King's daughter is all glorious *within*."—*Midland Monitor*.

ON BAPTISMAL REGENERATION.

From the Charge of Bishop Strachan, of Toronto.

Baptism is the sign not only of our Christian profession but also of our regeneration or new birth; whereby the faithful are grafted into the Church, and its privileges of adoption and forgiveness visibly sealed to them. The dedication to the Father, and the Son, and the Holy Ghost, by the mystical washing of water, is alone of the essence of the Sacrament. "The opinion" (says the Bishop of London, in his admirable Charge) "which denies baptismal regeneration, might possibly, though not without great difficulty, be reconciled to the language of the 27th Article; but by no stretch of ingenuity can it be brought to agree with the plain and unqualified language of the office of Baptism itself: a question may very properly be raised as to the sense in which the term regeneration was used in the early Church and by our own Reformers; but that regeneration actually does take place in Baptism, is most undoubtedly the doctrine of the English Church; and I do not understand how any Clergyman who uses the office of Baptism, which, by a solemn promise he has bound himself to do without alteration or mutilation, can deny that in some sense, Baptism is the laver of regeneration." We are taught in the Catechism, that by Baptism we are not merely admonished and encouraged to become, but are actually made members of Christ, children of God, and inheritors of the kingdom of heaven. It does not say that we *shall* become new creatures, but declares that we *are* regenerate. We are not advised to seek admission into the society of the Church, but we are declared to be grafted into his body the Church. Nor are we told of everlasting life as something future, but we are already described as heirs of it. The cleansing of conscience, the forgiveness of sins, restoration to the favor of God and union with his nature, are declared in the Bible to be effected by Baptism.

The late pious and excellent Mr. Simeon, of Cambridge, was far from being deemed a High Churchman, and yet he frankly sustains the true interpretation of the Baptismal office, "If we appeal," says he, "to the

Holy Scriptures, they certainly do, in a very remarkable degree, accord with the expressions used in our Liturgy. St. Paul says (*Gal. iii. 27.*) 'As many of you as have been baptized into Christ have put on Christ.' Here we see the meaning of the expression 'baptized into Christ.' It includes all that had been initiated into the Christian religion by the rite of Baptism, and of these universally does the Apostle say, they have put on Christ." Is it not, then, remarkable that the doctrine of baptismal regeneration should be regarded as obnoxious to all classes of dissenters, while, at the same time, it is laid down in the strongest terms in all their acknowledged standards or professions of faith? But it is manifest that modern dissenters know nothing of these standards, and their present teachers disregard them, following in Scripture their own private judgment, or the popular current of the day, without the slightest deference to Church authority. Hence the sad departure from the Faith of the Reformers and primitive Church, which characterizes all the Protestant dissenters in Europe and America in the present age.

THE WEEK-DAY PRAYERS.

From Kip's Lenten Fast.

Let us briefly look at some of the motives, which should induce every Christian to avail himself of the week-day services of the Church during this period.

The season itself, presents its earnest appeal. When God delivered the law upon Sinai, the people of Israel were commanded for three days before, to sanctify themselves, that they might be prepared to behold, even from a distance, the glory of Jehovah, as the mountain was wreathed with clouds, and "quaked greatly, because the Lord descended upon it in fire." When therefore we are called upon to approach that more wonderful mountain, on which, by the tears and blood of the Incarnate Son of God, was wrought out the sublime mystery of man's redemption, should we not be earnest to put away from us our earthliness of feeling, and to purify our hearts in anticipation of that solemn scene? Yes, as the time draws near, when we are to be led to the cross—to contemplate the passion and bitter agonies of our Lord—and to behold Him dying for our salvation, it seems but proper that we should undergo some additional preparation of heart. We should not rush at once from the tumult of this noisy world, to the foot of calvary. When still far distant, we should veil our heads, and put our shoes from off our feet, realizing that we are on holy ground. As we slowly approach that spot, to which even angels would look with intense emotion, a holy fear should fall upon us, and in the depth of our souls we should meditate upon the solemn scene which is to be unfolded to our view.

Is it then asking too much, if during the brief period of these forty days we are invited to assemble in the house of God twice in each week, for a short time to think of our dying Saviour, and to bewail the sins which brought him to the cross? Is there not an evident propriety in that regulation, commenced even in primitive times, by which Wednesday (the day on which the Jews took counsel to betray our Lord,) and Friday, (the day of his death,) are devoted to affectionate remembrance of Him, and humiliation for ourselves? Did He suffer in agony for our

transgressions, and yet, shall we think so lightly of them, that we will not "rend our hearts," and pray God to blot out our guilt? Can we, while pursuing this course, realize as we should, the exceeding depth of our degradation? Can we truly estimate, from how fearful a woe we have been delivered, when we will not look to our Lord on the cross, or remember how terrible were the sufferings which then crushed His human nature?

This indeed is a subject which appeals most plainly to our reason. Is there not every thing in the services, and the hallowed recollections of this period, to induce us to humble ourselves in the dust of abasement before God—to seek pardon for the past, and strength for the future?—Should not every principle of gratitude to our Lord cause us to go gladly to the temple with those that keep holyday? Should our public worship be confined to the Sunday; or should we not endeavor, by practice as well as by words, to show our concurrence in that sentence of the *Te Deum* which we so often repeat—"Day by day we magnify Thee?"—When therefore all these appeals call forth no response from the hearts of our Lord's professed followers, may He not say to them—"What! could ye not watch with me one hour?" with *me*, who for your sake became 'a man of sorrows, and acquainted with grief,'—with *me*, who was 'brought as a lamb to the slaughter,' that you might live? Must I disrobe myself of my heavenly glory, and come to this earth of suffering and woe, and pass a weary pilgrimage of thirty years, and yet, my children not be able to watch one single hour, to prepare their hearts to think upon my sacrifice? Did I endure the crown of thorns—the scoffs of men—the malefactor's shame—and the agony of the cross—and yet, are not those who reap the benefit of my sufferings able to endure a single hour of communion with me—one single hour of watchfulness and prayer?"

From the Banner of the Cross.

A QUESTION TOUCHING THE NASHOTAH MISSION ANSWERED.

Rev. and Dear Sir,—In a paragraph in the "Protestant Churchman" of January 4th, and copied into the "Episcopal Recorder" of January 11th, is the following passage:

"We learn from a reliable quarter that the Nashotah missionaries have made a like *attempt*, and in more than one instance re-married the heads of certain families, (Presbyterian,) who have connected themselves with the Episcopal Church. By what authority is this course taken, and does the Missionary Bishop approve of it?"

The authority for such a course here referred to, as well as the Missionary Bishop's approval, require no solution at this present. We would simply state, that we have never made the *attempt* above attributed to us, neither have ever called in question the lawfulness of Presbyterian marriages, or any dissenting marriages whatsoever; neither have solemnized any such contracts, by the Church's service, or in any other manner.

I am sorry to trouble you, sir, with these few lines, for they in no way concern your paper; but an early insertion will oblige yours, truly,

JAMES LLOYD BRECK.

Nashotah Lakes, W. T. 29th January, 1845.

POETRY.

A CHILD'S MORNING PRAYER.

I.

Father! whose mercy greets my eyes
With day's returning light,
Assist my grateful soul to rise,
And worship Thee aright.

II.

May ardent love and filial fear
Within my heart abide;
To Thee this day I would be near,
And never quit thy side.

III.

Nor for myself alone, my pray'r
To Thee, my God, I pour;
May friends, whom Thou hast giv'n, share
Thy love—with me adore.

IV.

In Thy Almighty arms this day
Myself and them I leave;
O keep us in Thy perfect way!
Through Christ my pray'r receive.

LINES UPON BISHOP HALL.

I love the quaintness of thy style,
Thy fancy's golden vein;
And life's dark moments to beguile,
Turn to thy page again.
I taste the fruits a heart can yield,
Where holy thoughts have rest;
And own thy mind's prolific field,
A field the Lord hath blest.
Let all who deem fair wisdom soil'd,
By drop of human wit,
Seek her where thou didst, undefil'd,
In words of Holy Writ.

J. E.

From the Church Chronicle.

LENT.

"And is it so? And must I die
Daily, if I Thy love would try?
Then, blessed Saviour, let me know,
How I shall follow Thee below.

ANSWER.

"Thou callest! O'er the desert lea
Take up thy cross and follow Me.
'Tis hard; but by My Spirit led,
My Word shall be thy daily bread.

"Behold the cross, where crucified
For thy unnumbered sins I died;
'Bone of my bone,' in grief and pain,
Thou must thy crown of glory gain.

"Would'st thou be blest? Then seek the wild,
And fast and pray with Me, my child!
Thou canst not else from sin be free,
Nor make the wily tempter flee."

RESOLUTION.

I come, I come! O Saviour blest,
From this world's sad and stern unrest:
I will not dread Thy pathway drear,
Thy discipline I will not fear.

I lean on Thee; for passion's power,
And Satan's legions, claim this hour;
They throng his path, who fain would be,
Nearer by suffering, Lord, than Thee.

RELIGIOUS INTELLIGENCE.

Missionary Lecture at St. Stephens' Chapel for February.—The subject was the condition and prospects of the Mission of our Church in Africa, and the lecturer was the Rev. M. Hazlehurst, one of our Missionaries to that continent. The amount received was \$33.

Pro. Epis. Society for the Advancement of Christianity in South-Carolina.—It had its Anniversary (being the 35th,) meeting on Wednesday, February 12, the day preceding that for the opening of the Convention. At St. Michael's Church, Morning Prayer was conducted by the Rector of St. John's, Berkley, and the Sermon, by the Rector of Trinity Church, Columbia. The Text was 1 John iii. 17. "Whoso hath this world's goods and seeth his brother have *need*, &c."—and it was applied to spiritual necessities, which it is the object of the "Advancement Society" to relieve. The preacher shewed that the Society, in several respects, was adapted to minister to, and had actually, for a long time, ministered for the benefit of mankind. The statistics as to the wants of the inhabitants of this State, in a religious point of view, and as to what the Society had done to meet them, (though alas, in two small a degree, being limited in its resources,) were interesting, instructive, monitory and hortatory.

It is expected that this sensible and seasonable discourse will be published, and we invite our readers to give it a careful perusal, and to follow the action which it recommends. After "the Blessing," the members of the Society convened at their house in Chalmers'-street.—The Annual Report of the Board of Trustees and of the Treasurer, (which formed a part of it,) was read and will be published. It will be seen that their operations were in full proportion to the revenue. The institution has never anticipated its income,—it has carefully avoided contracting debts, and presuming on receipts which may not come in,

but up to the full amount of what the subscribers pay and the permanent fund yields in interest, the disbursements have been made. The report, as usual, will be printed, and the members and those who ought to be, and who in this diocese ought not, will see what has been done, somewhat of what it is proposed to do, and the capabilities of this ancient institution only limited by the amount (for extending the Church, by missionaries; the circulation of pious books, and educating pious youths for the holy ministry,) which is placed in the hands of the Board of Trustees. The only subject discussed at this meeting was certain proposed changes in the Constitution—printed as an appendix to the last year's Report. The speakers were earnest, but harmonious in spirit, and the conclusion was a vote of 17 to 16, that some changes were expedient, but what, and whether few or many, radical or circumstantial, a future meeting or meetings of the Society must decide. Improvement, *there* may be. Perfection, we cannot expect. Reformation of what has worked so well for thirty-five years, seems hardly necessary—and radical change, it cannot be doubted, would be hazardous. But the matter must be left to the wisdom of the rising generation. It is evidence of the fraternal spirit which has always governed this Society that the same officers were re-elected, excepting Rev. Mr. Trapier, who declined to serve as Corresponding Secretary.

The Bishop is President *ex officio*; Rev. P. T. Gervais, Vice-President, Rev. P. T. Keith, Corresponding Secretary; Rev. J. S. Hanckel, Recording Secretary.

Trustees.—Rev. C. Hanckel, D. D.; P. Trapier, W. H. Barnwell, J. B. Campbell, James Jervey, H. Deas, J. S. Cogdell, T. Waring, N. R. Middleton, Dr. H. S. Waring, E. R. Laurens and T. G. Simmons.

At a meeting of the Board of Trustees, held on the 19th February, T. Gadsden was re-elected Treasurer, and J. S. Hanckel, Librarian; and as Book Committee, Rev. C. Hanckel, D. D.; Rev. P. Trapier, T. Waring, and N. R. Middleton. The Bishop and the Librarian are *ex officio* members.

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The 55th Annual Convention of the Diocese of South-Carolina.—It was opened on Thursday, 13th February. "Morning Prayer" was by the Rector of Prince William's parish—the Sermon by the Rector of St. Mark's—the Lord's Supper by the Bishop, assisted by the Rector of St. Paul's, Charleston, and the Rector of the Church of the Holy Trinity, and the Rector of Christ Church, Greenville. The Convention being duly organized, *all* the business directed in the rules of order for the first day, was transacted—the *same* Secretary and assistant—Standing Committee, and Delegates to the General Convention were re-elected. It was decided to repeal the rule for appointing annually a Committee on the Theological Seminary. On the other Committees, the same individuals (if present) were re-appointed.

On the second day after. "Morning Prayer," by the Reverend Secretary, and the Sermon by the Rector of Prince Williams, all the remaining ordinary business was completed. On the third day, "Morning Prayer" was by the Rector of St. Bartholomew's—the Sermon by the Rev. A. Fowler. The "Miscellaneous business" on this and part of the other days, was receiving the report of *some* of the Trustees of the Gen-

eral Theological Seminary, and the Report of the Board of Trustees of the fund for aged and infirm Clergymen. It appeared that only some, not all of the parishes, had the collection on "Thanksgiving day" for this fund. It was resolved to lay on the table the motion made last year to institute "a Diocesan Board of Missions," and to postpone, indefinitely, the several resolutions on pages 38 and 39 of the Journal of the Convention of 1844.

A proposition to alter the 3d Article of the Constitution, so as to prevent Deacons ordained under Canon VI. of 1844, from taking a seat in our Convention was carried, and it lays over for the final action of the next Convention. The Report of the Committee on the Diocesan School stated that it was now under the charge of a Presbyter, had received an accession of pupils, and was in a new location considered eligible. In obedience to Canon II of this Diocese, the reports from Parish Ministers and Missionaries were "laid before the Convention," to be "entered on the Journals."

In obedience to Canon VIII, of the General Convention of 1841, the Reports of "Clergymen not regularly settled in any Church," as to their occasional services, were also presented; and, as prescribed in the same Canon, the Bishop made his Address, containing the report of *his* official acts, and "in general, all matters tending to throw light on the affairs of the *Diocese*." The occasion was embraced to recommend the purchase of copies of the Ecclesiastical History, prepared by the Rev. Dr. Jarvis, under an appointment of the General Convention—as an act of justice to the author, who received no salary for his valuable and laborious services—and to promote the circulation of a work deemed important to "the Church universal." To the directors of the young, the use of Beaven's Help to Catechising, was recommended. The Convention adjourned to meet on the second Thursday in 1845. Whatever differences of opinion existed among the members, excitement there was little; agitation, there was none; contention was moderate—and charity appeared predominant. The session was short; occupied in necessary business, and turned aside with scarce an exception to no extraneous matter.

Domestic and Foreign Missionary Society of our Church.—The "Spirit of Missions" for February, contains an interesting notice of the Church in South-Carolina, continued from a former number—and of the Jews, in particular of the results of the endeavors to Christianize them. Their *petition* to our House of Bishops asks for a Missionary to be stationed in New-York city, and declares their preference for our Church, for this and other reasons, because it has "three orders of the Ministry conformed to the Levitical model." It appears in Prussia, within eighteen years, 2,200 Jews have been baptized. The number of them in America is computed to be 60,000. In the London Chapel, prayers are read in *Hebrew*, and it is hoped our Liturgy will be translated into *Hebrew* for the use of such chapels among us.

The amount reported is, for Domestic Missions, \$4,884; from South-Carolina, \$266. For Foreign Missions, \$2,088; from South-Carolina, \$133.

Proceedings of the General Convention, 1844.—The substance of the large volume is contained in the following, for which we are indebted to "The Calendar" of Hartford.—"It was determined that the whole Canon Law of the Church should be taken into consideration, with a view to the preparation of a complete Code; and a Committee was nominated, whose report is to be printed and laid before the next Convention. The Committee are Bishops Hopkins, Meade and Whittingham; Doctors Jarvis, Higbee, Ogilby and Crocker; and Messrs. Jones, Binney, McGruder and Huntington. A resolution of the House of Deputies declared, that the integrity of the Rev. Dr. F. L. Hawks had been sufficiently vindicated. The House of Deputies resolved, that the Liturgy, Offices and Articles of the Church are sufficient exponents of her sense of the essential doctrines of Holy Scripture; that the Canons afford ample means of discipline and correction for all who depart from her standards; that the General Convention is not a suitable tribunal for the trial and censure of the errors of individuals, members of the Church or otherwise; and that the Church is not responsible for such errors. The tax on each Diocese, for defraying the expenses of the General Convention, was raised from seventy-five cents to one dollar for each Clergyman. An article in addition to the Constitution, permitting the consecration of Bishops for foreign parts, and proposed in 1841, was ratified and adopted. A standard edition of the Prayer Book was accepted, on the report of a former Committee. Provision was made by new Canons for the trial and for the resignation of Bishops. The Canon for the trial of Bishops varies from the previous regulations, by prescribing the course of proceedings at length and with much detail."

The Canon concerning the resignation of Bishops, refers the whole subject to the action of a majority of the House of Bishops. The power of that House to nominate a Bishop for a Diocese, which had not yet a sufficient number of Clergy to make an election, was taken away by another Canon. It was provided by another, that letters of dismissal from one Diocese to another need not be made null and void as before, by neglect to deliver them within three months, but may, at the discretion of the Bishop who receives them, be held valid till the expiration of six months, if in this country, and of twelve, if abroad. An important Canon was passed, providing for the ordination, in any Diocese where the Diocesan Convention may request it, of Deacons who shall not be required to have received a classical or theological education; who shall not take charge of Parishes; shall not be transferred to any other Diocese without the request of the Bishop of such Diocese; shall not be entitled to seats in Conventions; and shall not be ordained to the Priesthood, without the preparation commonly required both for Deacon's and for Priest's orders. A Committee was appointed to prepare a standard edition of the Bible, to be presented at the next General Convention. The Committee consists of Bishops Onderdonk, Doane and Whittingham; and Doctors H. M. Mason, Mead, Wainwright and Coit. The Committee on the French and German Prayer Books were authorized to publish the editions revised by themselves, as translations permitted to be used in congregations where divine service is performed in these languages. A Committee, composed of Bishops Delancy, Elliott and Whittingham, and of four Clergymen with Welsh names, Messrs.

Edwards, Owen, Hughes and Griffith, was also appointed, to take measures for procuring a Welsh edition of the Common Prayer.

It was decided that the sessions of the Convention shall hereafter be held in other places than Churches; partly, it should seem from the Report of the Committee, for reasons of expense; partly, alas, because "the nature and character of the assemblies there gathered, and the exciting scenes of popular debates, render the House of God an inappropriate place for their sittings!" And is the lifeless too holy for the living temple? Would it not be better, and would it not be possible, to render the assemblies and the debates appropriate for the House of God?

The election of Missionary Bishops for foreign lands, by the House of Deputies, on nomination by the House of Bishops, was authorized by a Canon; such Bishops being incapable of all jurisdiction, except in the place or country for which they were elected, and ineligible to the office of a Diocesan Bishop in the United States. A Joint Committee on the organization of the Board of Trustees of the General Theological Seminary was nominated, consisting of Bishops Polk, Gadsden and Elliott, Doctors Wyatt, Hanckel, Upfold and Mead, and Messrs. Smith, Collins, Verplanck and Conyngham. A new heading for the Selections from the Psalms in metre, calling them "Selections," was adopted.

The colony at Cape Palmas, Amoy and other parts of China, and the dominions of the Sultan of Turkey, were designated as stations for Foreign Missionary Bishops. These measures, in addition to the suspension of Bishop Onderdonk of Pennsylvania by the House of Bishops, the consent of the Convention to the consecration of Bishops Chase of New Hampshire, Cobbs of Alabama, and Hawks of Missouri, and the appointment of Messrs. Glennie and Southgate, and Doctors Boone and Freeman, as Missionary Bishops, constitute, we believe, the actual and positive results of the Convention.

The Missionary of the Cross.—This is the title of a Church paper, to be published in Missouri, by the Editor of the "Primitive Standard" of Tennessee, which the former supercedes. "The plan, (he happily remarks,) which we have marked out for ourselves, and to which we purpose strictly to adhere under all provocations to turn aside, embraces the departments of Elementary Instruction in the principles of the faith as held in the Protestant Episcopal Church; Ecclesiastical Intelligence, Domestic and Foreign; Juvenile Reading, and the department of Missions,—exhibiting the condition, the wants and prospects of the home mission field, and offering such appeals to our brethren at the North and East, as may be likely to interest them in the noble labor of love of rearing the cross of our Saviour in this broad and interesting field in which it has pleased God to cast our lot. We would have the "Missionary of the Cross" a practical religious newspaper, carrying out, week by week, the sober and earnest instructions of the Bible and Prayer Book; knowing nothing of party or party names; shunning all novelties which may interrupt Christian harmony among brethren, and steadily avoiding the controversies to which it may be challenged. The spirit in which it will be conducted will be, we trust, the spirit of love—"speaking the truth in love," and, God being our helper, 'living peaceably with all men.'"

Missions.—If the Apostolic rule of laying by something on the first day of the week, according to every man's several ability, upon the plan of systematic charity, were adopted, there would be no need of these frequent appeals. We are therefore glad that this primitive and scriptural plan has been lately urged by our Bishops. Let there be in every parish, on the morning of the Lord's day, a collection after sermon, with the reading of the Offertory, and the prayer for the whole state of Christ's Church militant, and all this present talk about funds would soon cease. Some parishes will of course give but little, but that little and their prayers will help the treasury of the Lord, and advance his work. We speak not of this or the other object as having the preference. All may have their private views and opinions. We have ours, but we say, let all give as they think best, but let all *give something*, and the work will be done; being careful at the same time, that the contribution be with singleness of heart, desiring the prosperity of the Church of God, and in the spirit of prayer, that the mite which may be placed upon the holy table, may have the direction of his grace.

We are glad to learn that some are already attempting to introduce the system which has been too long neglected; and here, we cannot help remarking, that while the Church has been long and often abused for indifference to the missionary work, there would have been no cause for such abuse, had not large numbers of her own children opposed the restoration of the old method of the weekly offertory. Now, that the thing is advised by the proper, the highest authority of the Church, we trust it will not fail in enjoying a full response from every quarter.

Utica Gospel Mess.

The Minister's hours for Study.—Why will not the people bear in mind that their Minister wishes to be undisturbed during his study hours, and that calls at such times are peculiarly undesirable. It is absolutely essential to success in study that he should be free from that distraction of mind which must attend the introduction of any other topics than those he is considering, and if you wish to have good sermons on the Sabbath, keep away from his study when he wishes to be at work. It may be a matter of information to many, and if so they ought to know, that studious Clergymen usually select the first part of the day for their study, and then are at leisure in the afternoon and evening. We have been led to make these plain hints by hearing a man say that he "should call on the Rev. ——— next Saturday morning, as he was sure to find Clergymen in their study at that time," the very reason of all others why he should have selected some other season for his call. Many a precious hour is wasted, and many a sermon spoiled, by good natured but dreadfully tedious calls.—*N. Y. Ev.*

There are two great errors into which Christian people are betrayed, the first supposes that the Church will save men *without Godliness*: the second, that Godliness will save men *without the Church*.—*William Jones of Nayland:*

Missionary Bishop to Turkey.—The Rt. Rev. Horatio Southgate is expected in Charleston on the 8th March, and to hold service *probably* in all our Churches in the city, and at Beaufort on the 5th and 6th Sundays in Lent, (March 9th and 16th.)

Anecdote.—A Missionary says, in calling over the names, to ascertain how much they could give to build the chapel, I happened to call the name of Fitzgerald Mathew. "I am here, sir," he instantly replied; and, at the same time, I heard him hobbling with his wooden leg out of the crowd, to come up to the table-pew, where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was, however, forcibly struck with his apparent earnestness. On coming up, he put his hand into one pocket, and took out a handful of silver, wrapped in paper, and said, with a lovely kind of abruptness, "That's for me, massa." "O," said I, "keep your money at present, I don't want it now; I only wanted to know how much you could afford to give. I will come for the money another time." "Ah," massa, he replied, "God's work must be done, and I may be dead," and with that he plunged his hand into another pocket and took out another handful of silver, and said, "That's for my wife, massa." Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, "That's for my child, massa," at the same time giving me a slip of paper, which somebody had written for him, to say how much the whole was. It was altogether near three pounds sterling; a large sum for a poor field negro, with a wooden leg! But his expression was to me worth more than all the money in the world. I have heard eloquent preachers in England, and felt, and felt deeply under their ministrations, but never have I been so impressed with any thing they have said, as with the simple expression of this poor negro. Let me never forget it; let it be engraved on my heart; let it be my motto in all that I take in hand for the cause of Christ—"God's work must be done, and I may be dead."

CALENDAR FOR MARCH 1845.

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|---------------------------------------|--|
| 2. <i>Fourth Sunday in Lent.</i> | 22. <i>Easter-Even.</i> |
| 9. <i>Fifth do. do.</i> | 23. <i>EASTER DAY.</i> |
| 16. <i>Sunday next before Easter.</i> | 24. <i>Monday in Easter Week.</i> |
| 17. <i>Monday before Easter.</i> | 25. <i>Tuesday in Easter Week, and The</i> |
| 18. <i>Tuesday before Easter.</i> | <i>Annunciation of the Blessed Virgin</i> |
| 19. <i>Wednesday before Easter.</i> | <i>Mary.</i> |
| 20. <i>Thursday before Easter.</i> | 30. <i>First Sunday after Easter.</i> |
| 21. <i>GOOD FRIDAY.</i> | |

✎ IMPORTANT PAMPHLETS.

Facts in connexion with the Presentment of Bishop Onderdonk. A reply to parts of the Bishop's treatment, by John Jay, one of the counsel of the presenting Bishop.

The Reply of Bishop Meade to certain parts of Bishop Onderdonk's Statement.
Report of the Committee appointed to consider the Sentence upon Bishop Onderdonk, and the effect thereof upon the powers and duties of the Standing Committees of the Diocese of New-York.

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Bishop Onderdonk's Statement of Facts and Circumstances connected with the Trial.—
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
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